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The annual meetings on Christian Higher Education will be held at Pasadena, California, The Huntington Hotel, the week of January 6, 1941. On the 6th and 7th, the denominational groups will hold their meetings, and on the 8th the Council of Church Boards of Education and the National Conference of Church-Related Colleges will hold their meetings. Make reservations direct to the convention hotel.

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Wanted: A Royalty Complex

BY HERMAN KEITER*

A DANGEROUS failing threatens humanity. Christian colleges themselves are threatened by it. An orator might call it "a fault sapping at the very foundations of civilization and life." Does that sound familiar? Unfortunately, it is true.

But accuse humanity of this fault, and it rises up in indignant denial. Cry the young men, "Others may be lacking there, but not the young women!" Declare the young men, "Some may suffer from this fault, but not the young men." And both young men and young women rise up to shout, "Not the grown-ups!"

This fault is *an inferiority complex*. Young women do not think highly enough of themselves! (Is that right, men?) Young men do not think highly enough of themselves. Parents, teachers, adult leaders do not think highly enough of themselves.

Humanity laughs at the idea. So some must have laughed years ago at a certain leader. He gathered together his followers, ignorant, inexperienced, uncultured, and said to them, "Ye are the salt of the earth." The element that is to bring taste and flavor to the whole world! And again: "I appoint unto you a Kingdom." Is that not enough to make anyone laugh, giving riffraff such a high opinion of themselves?

THE OLD VIOLIN-MAKER

George Eliot has drawn for us a picture of a man who had a high opinion of himself. He was nearing eighty, yet worked with the fervor he had at twenty. And a most unusual workman for, in her words, he

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Never cried, "Why was I born to this
Monotonous task of making violins,"
Never flung them down with well-hurled curse
At labor on such perishable stuff.
Hence neighbors in Cremona held him dull,
Called him a slave, a *mill-horse*, a MACHINE!

He particularly irritated one neighbor, a young artist named Nalde. This young man was convinced he had the supreme artistic temperament: he just could not work unless he were in the mood. Every Freshman class has some like that; few ever get to be Seniors. Nalde suggested that the old man was working for the gold he got out of it. That charge was quickly answered. Then Nalde touched him at a more sensitive spot. Sneered he, " 'Tis a petty fame at best one gets in making violins."

The old man hurled back at him:

... When any master
Takes twixt chin and hand a violin of mine,
He will be glad that Stradivari lived,
Made violins, and make them of the best.
... God gives the masters skill,
I give them instruments to play upon,
God choosing me to help him!

Of course, man must always be on his guard lest rightful self-esteem slip into self-conceit. Contrast the self-respect of Stradivarius with the pitiful arrogance which the Negro poet Countee Cullen holds up to scorn in his lines "To a Lady": "She even thinks that up in heaven, while she sleeps late and snores; poor colored cherubs rise at seven, to do celestial chores." Contrast that false pride with the violin-maker's high opinion of himself:

God gives the masters skill, but not without men's hands:
God himself could not make Antonio Stradivari's violins
Without Antonio!

Man must be proud, not of what he has done, but what he may do; proud not of what he is, but what he may become.

THE KING AND THE BEAST

An old fairly tale presents a princess whose royalty is proven when a tiny pea bruises her through forty feather beds. King-
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WANTED: A ROYALTY COMPLEX

liness to-day makes far different demands, but it does have marks that identify it.

H. G. Wells once wrote a fantasy of a Dr. Moreau who fled from civilization to a remote island so that unhindered he could continue his strange experiments in surgery. By vivisection this half-mad genius was trying to change animals into men. As the years passed, he achieved astonishing success: from animals of all descriptions he formed a colony of beast-like men, swine-men, cattle-men, monkey-men. But one difficulty persisted. The animal nature that he cut away kept growing back. The doctor fought this beast nature by trying to force upon his creatures a high opinion of themselves. The dog-man lead them through a mesmerizing liturgy: "What is the Law?" They respond: "Not to drink blood! Are we not MEN?" "What is the Law?" "Not to go on all fours! Are we not MEN?"

The mark of the beast is not far from all mankind. One mark of the king is the way he keeps the beast in himself tamed and harnessed to his will. The kingliness of Stradivarius came from beast-power controlled, transformed, made royal.

Three years ago in Wilkesbarre, Pennsylvania, two students went to a party after their graduation exercises, celebrated on into the night. On their way home they raced another car through the city streets, side-swiped it. They were fortunate: one was critically injured, the other killed. Yet fortunate that way, rather than that they should live on haunted by faces of children they had crippled or girls disfigured for life. Probably not bad chaps at all! They just had never gained control of certain beast-urges, appetites for alcohol and speed. "Not to go on all fours! Are we not men?"

The best of adults finds that beast nature constantly rising against potential kingliness. The parent considers his task of befriending youth. And the urge seizes him to fling it down with well-hurled curse at labor on such temperamental stuff. The teacher often feels like crying, "Why was I born to this monotonous task of teaching youngsters?" All possible kingliness is needed to keep the beast in subjection. And he who succeeds often finds the beast-nature of the crowd jeering. Neighbors hold him dull, call him a slave, a *mill-horse*, a **MACHINE**!

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FIT FOR A KING?

Four years ago the Paris to Vienna express was speeding through the French countryside. Suddenly the brakes jammed on, sparks flew from the wheels and the train screeched to a stop. Passengers running forward found that the brakes had set themselves when the engineer's arm dropped. The engineer was dead. A man of rather royal presence seemed to be announcing a decision to the friends grouped around him. They protested vigorously: "But your Majesty, the grime and grease; and the danger." He brushed them aside, climbed into the cab and took the controls. In a few minutes the express was again thundering on its way to Vienna, under the hands of a skilled engineer, King Boris of Bulgaria.

No job, however menial or dirty, can degrade a *king*. Many a man will not find just the opening he had hoped for. But he who holds himself a king will not be afraid of being degraded by any honest work. From cleaning a sewer to exercising a poodle, no work can shame a man who has a high opinion of himself. As long as it's the best job available, it's a job for a king, and worthy of a king's best efforts.

Most youth maintain a rather low opinion of their home town. "Oh, it's all right," they say, "but I want to get away somewhere else where there is excitement, action, and real opportunity." They forget that one who holds a high opinion of himself, holds a high opinion of the situation in which he finds himself. Stradivarius must have held the city of Cremona in high regard: he lived there his ninety-three years, and Cremona is the name often applied to his beloved violins. Man can test his opinion of himself by his opinion of his home town. One with the true royalty complex thinks of the place in which he finds himself: "Here, where I am, is a city fit for a king!"

A king illuminates everything he touches with something of his own royalty. The old violin-maker touched with kingliness the violins he made, and four hundred years have only deepened and mellowed their royal tone. That Leader of long ago took his ignorant riffraff and with his royalty made kings of them: their Kingdoms have far outlasted all the material principalities and empires in man's history.

WANTED: A ROYALTY COMPLEX

The Christian college itself needs more kingliness. Faculty members say, "Sometime, when we have more time, or get a promotion, or an assistant, then you will see us do something worthwhile." Some may even dream of a place on a government brain trust. Freshmen say, "Just wait till we are Seniors." Seniors say, "Some day we shall be graduated, and shall have a real-life job. Then you will see us buckle down and accomplish something." Administrations are tempted to apologize: "When we get more students, and better equipment, and a larger faculty, then we shall do work to be proud of."

The beast nature is lazy. And like the dog and his shadow is constantly losing present opportunities while grasping at the image of some additional bone. The king touches with royalty his present job, his present home, and drives his beast urges into service for his Kingdom.

ROYALTY DEMANDED

The world to-day is crying for such kingliness. Here is America: billions of dollars worth of resources calling to be developed; and ten million unemployed writhing with eagerness to develop them, but unable to reach them. The laziness of the beast counsels inaction. The fear of the beast urges: "Leave well enough alone. A tragic stalemate it is. But it might be worse." Kingliness cries, "The stalemate shall be broken. Under God, we will find a way. Democracy shall be triumphant."

Humanity needs such a high opinion of itself. Consider war. Man must have a desperately low opinion of himself to say he always will indulge in that senseless waste and folly, that mass murder. It is an insult to man to declare he has always acted like a beast and always will. "Not to drink blood! Are we not MEN?" Kingliness cries, "War must and shall be swept away, and soon. It was only seventy-five years ago that slavery was shattered. War is the next great curse to go."

Or consider race hatred, the discrimination and injustice of the white race that dims and embitters the hope and joy of life for our colored brothers. James Weldon Johnson describes in his *Autobiography of an Ex-Colored Man* how, while passing as a white man, he happened to watch a lynching of one of his own

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race. And how in his horror he foreswore connection with any race of so low an opinion of itself that it would permit lynching of its members. So he became an "ex-colored" man.

We of the North congratulate ourselves that we do not permit lynching of bodies, but every day we ourselves lynch souls by our scorn and discrimination. When the colored man gets a sufficiently high opinion of himself to demand justice, and when the white man gets a sufficiently high opinion of himself that he needs no scapegoat race to inflate his ego, then barriers of race hate and injustice will be swept from our land. Kingliness marks a milestone in the completion last May of the first twelve months in our history untainted by a single lynching.

WHENCE KINGLINESS?

That Leader of long ago has been called the supreme King. He refused the crown of unworthy Kingdoms. Finally his true Kingship was challenged: asked Pilate, "Art thou a King then?" Acknowledgment meant torture and death, but he accepted regally: "Thou sayest! I am a King! For this cause was I born and to this end came I into the world, that I might bear witness of the truth." Whence came this Kingliness?

That Leader was King by inheritance. He was son of the Great King. And through a follower He extended that inheritance to all men: "Beloved, now are we the sons of God." Yet He was King by nourishment as well as by inheritance.

Entomologists tell us that the larva of the worker bee is identical with that of the queen bee. But the one larva is fed with ordinary food, and develops into the slave-worker. The other is fed with royal jelly, and becomes the queen of the hive.

That Leader was nourished by royalty. Consistently, continually He fed upon the presence of the King Father. What has been our food? Can we be kings? All our lives, and for hundreds of years before, the Church has offered man the bread of kingliness: the good news of salvation, of fellowship with the King-Father both with others in his Church and alone in one's closet. Have we partaken? Throughout our lives, the Christian democracy under which we lived has offered us equality of opportunity. Every man may be a King. What nourishment have we taken?

WANTED: A ROYALTY COMPLEX

Let us look to our parents. Examine the devotion of a father, the love of a mother. Most men must admit that in sacrifice and care their parents have provided them with food for royalty.

Edna Saint Vincent Millay in "The Harp-Weavers" tells the story of a poverty-stricken boy and his mother. They endure a long winter by selling their possessions or breaking them up for fuel, all but a great old chair they could not break, and an ancient harp that no one would take. On a bitter night shortly before the coming of spring, their fuel is gone. The mother heaps upon the boy all of their coverings, even some of her own, sits upon the chair, plays the harp and sings him to sleep. As he sleeps he dreams, that her fingers moving back and forth over the harp strings are weaving, fashioning princely garments for him. He awakes the next morning to see, as he says, "Mother, sitting in the chair, smiling and

. . . her hands on the harp strings, frozen, dead.
But there, beside me on the floor, and piled up to the skies,
Were the clothes of a King's son, just my size."

The Christian college, parent to her students, has been striving mightily to have them live up to their Kingly blood. Imperfectly, often ineffectively, this alma mater has been offering her children royal food. She has been weaving them the clothes of a King's son. Of them she says humbly: "God gives the masters skill; I give them instruments to play upon."

The food, the habiliments of a King have been provided. But to each one is left the choice. Will he set his life by his beast urges? Or by the cry of the King, "When any master takes twixt chin and hand a violin of mine, he will be glad! . . . God choosing me to help him?"

The Word Made Flesh*

BY WILLIAM PEARSON TOLLEY

EVERY profession and trade has its own technical terms, its own special vocabulary. The language of the lawyer differs from that of the physician, the speech of aviators differs from that of railroad men, and plumbers do not use the language of musicians. Some technical terms, however, slip into common speech. Occasionally, pass-words of a craft become public property.

In the vocabulary of philosophers the Greek word "logos" is one of the oldest and most familiar of terms. About five hundred years before the birth of Christ a philosopher at Ephesus named Heracleitus used this word in explaining the problems of change. Heracleitus was a close observer of nature and he was impressed by the fact that the world is not the same in any two days, things change with every instant of time, no one can step twice into the same waters of a flowing stream. Nature is never static, it is subject to constant and resistless flux, it is a process of ceaseless change and becoming.

Outwardly, says Heracleitus, life is like an ever-changing fire whose dancing flames perpetually alter their color and form. Nothing seems permanent. Nothing seems safe or secure. One seems justified in thinking that nothing about the future can be predicted with certainty. This, however, is the superficial view. Look more closely, he goes on to say, and we shall see that change always follows a pattern. The world is not as disorderly as it may at first appear. At the heart of the universe there is a law of change, a principle of control, a divine order, a law of justice and destiny which regulates the passing of the seasons, the daily re-birth of the sun, the strife of natural forces, the changing institutions of society. To this principle or law he gave the name "logos" or word, the divine wisdom and justice. According to Heracleitus, something of the divine

* Here's a sermon suitable for the Christmas season and the commencement season at college. Dr. Tolley is president of Allegheny College, Meadville, Pa.

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logos is present in all men and all things happen in accordance with its law. "Wisdom," he taught, "is common to all. . . . They who would speak with intelligence must hold fast to this wisdom, as a city holds fast to its law, and even more strongly. For all human laws are fed by one divine law, which prevaleth as far as it listeth and sufficeth for all things and excels all things."

The world of learning did not forget Heracleitus. Philosophers liked his doctrine of the logos. Plato made use of it, and the Stoics kept it as a central tenet in their philosophical system. At the time the fourth gospel was written it was a word in general use. It was as well known to the Roman world as relativity and evolution are known today.

THE DIVINE LOGOS

It is, therefore, not surprising that when the author of the fourth gospel attempted to set down in words the significance of Jesus and pondered on the life of this matchless teacher, this strange Galilean whose life was so sublime and whose wisdom was so amazing, he borrowed this Greek word and used it to pay Jesus the perfect tribute.

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not.

"There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light but was sent to bear witness of that Light, that was the true Light, which lighteth every man that cometh into the world. He was in the world . . . and the world knew him not. He came into his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God. . . . And the Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of Grace and Truth."

For nearly two thousand years men have tried to take the

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measure of Jesus. They have painted new portraits, written new books, developed new doctrines, prepared new tributes. But the words of John overshadow all that has been written or said. They are the foundation of our Christian faith that to explain Jesus you must think of God. Everything he said and did suggests ultimate power and authority. His life provides a perfect pattern. His words are words of perfect wisdom. When we listen to Him we hear the voice of God.

In identifying Jesus with the logos of Greek philosophy John used a concept which seemed especially made for his purpose. Certainly the wisdom of Jesus was divine wisdom. Surely, here was wisdom personified, wisdom in human form. What is more natural than to say that in this man the logos was made flesh and dwelt among us.

A JEW

It is of interest and significance that the man in whom John saw the incarnation of the logos was a Jew from Nazareth, a Jew loyal to his Jewish faith. In this day of bigotry and race consciousness we ought perhaps to underline the statement of St. Matthew that he was a hundred per cent Jew, a direct descendant of David and Abraham. There was no Gentile blood in his veins.

It is of even more interest that he was a simple carpenter, gentle, just and kind. This is important because it bears on the most fundamental problem in religion, the problem of choosing a God. The quarrel between Naziism and Christianity is evidence that this is not an academic question. At bottom, this struggle is a revival of the warfare between Baal and Jehovah. It is a clash between rival religions. It is a conflict of ethical codes. It is a choice between Gods that are fundamentally different.

Even without Christianity the choice of a God has become an important question. It is not always clear that Christians worship a Christian God. For too many years we have worshipped a God of power and brutality, a God of vengeance and cruelty, a God of battles and bloodshed, a God indifferent to suffering and pain. Too often we forget that the word that was made flesh took its form in a man whose message was one of justice, brotherhood and peace.

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This is perhaps the chief significance of John's tribute to Jesus. For if Jesus was a perfect revelation of God then the God Christians should choose is a Christ-like God. And what a difference that would make. If all Christians in all lands believed in a God of brotherhood and peace, a God of justice and good will, a God of mercy and love, there would soon be no threat of war, no race of armaments, no tortured prisoners, no homeless refugees. If all Christians believed in a God like Jesus there would be no hungry children, no outcast races, no terror or violence.

THE GOAL OF EDUCATION

When John used the figure of the word made flesh he gave a perfect description of the goal of education. The aim of education is not knowledge. Knowledge is but an instrument, a lamp that lights our way, that enables us to see. The goal of education is not vision, important as that is. It is not enough to see. Sight must be followed by choice, by action, by life. Education is not complete until the word becomes flesh and dwells among us.

What Bernard Shaw accomplished in his play, "Pygmalion" is but a dramatic illustration of the power of education. To be sure, colleges can't transform untutored flower girls into ladies who pass as duchesses in six months' time. The miracle Mr. Higgins wrought with Liza Doolittle could only occur in the movies or on the stage. In lesser degree, however, a school or college should make over its students.

Professor Edman suggests in his "Philosopher's Holiday" that one of the goals of a college is to initiate people into the order of intelligence, the fraternity of ideas, the community of the mind. If they have lived with the right kind of teachers and books for four years they should have developed canons of taste and interest which will admit them to the society of educated men. As Dr. Edman's friend, Monsieur Platon, observed when he broached his idea of a Society of Itinerant Humanists, "There is only one country—it is that of people of intelligence. Its citizens are few; they should be acquainted."

In the training of the mind the transformation that takes place depends entirely on the models we admire. The range and

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standard of our taste depends on the range and standard of our tasting. In the long run, the diet of the mind becomes its measure.

The transformation of character takes place in the same way. It too depends upon the models we admire. Allegheny was fortunate this past semester in having Ida M. Tarbell serve as a member of the faculty and teach a course on the Writing of Biography. No one can know Miss Tarbell without thinking of Lincoln. There is a Lincolnesque quality about her that has come from long years of study and devotion to the life of Lincoln. Her character has been shaped by his. Her courage, her loyalty to principle, her tolerance and magnanimity are all characteristic of the man who wrote at a time of great bitterness and hatred, "With malice towards none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow and orphans, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

Yes, we become like that which we admire most. Whether we are aware of it or not the models we take, the heroes we reverence, the gods we worship, the standards we set, all have their influence upon us, and little by little fashion us in their image.

In the Phi Beta Kappa address on the Huidekoper-Kidder Foundation Professor Edman chose as his subject, "Not Too Great Expectations" and sought to lay hold of the truth that lies between the pronouncements of the Polyannas and the Prophets of Doom. Perhaps as we consider the possibility of the word becoming flesh in our lives the caution of his title is needed once again. After all, it is only rarely that music is touched with flame and the spirit becomes incarnate. In literature it is only rarely that beauty or truth becomes alive. And so I suppose it is asking too much to assume that in all of us, every vision will be translated into action, every ideal will be embodied, and in every one the word will become flesh.

In the making of money and the achievement of fame perhaps we need a thoughtful warning against expectations that are too

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great. In our dreams of security and peace it may not be prudent to expect what is, for the time, beyond our reach.

But there is an area in which the doors of opportunity are wide open. When we turn from riches and honor to the enrichment of the mind and the building of a life we enter a field in which we have absolute freedom of action. No one need fail in this realm, for the land is still free and there is room for all settlers.

Here is the one place where hopes can never be too high. If we can accept the words of John the road to heaven is never closed. To all who see in Jesus the word made flesh, to them he gives the power to become the sons of God. No life is a failure if it achieves this high distinction.



Solving the Liquor Problem Through Organized Curriculum in Colleges*

BY R. E. MENDENHALL

BY the subject assigned us we must exclude from our immediate consideration the very great possibilities which the extra-curricular activities of the college offer for our effective work toward the solution of the various phases of the liquor problem. Our title also would seem to exclude the personal influence of the instructor. We believe—be it said in passing—that no amount of curricular instruction can equal the effectiveness of faculty influence and student led extra-curricular action.

Perhaps the day will come when our so-called best, and allegedly educated people will realize that mankind acts upon its feelings rather than upon its knowledge. We cannot make a man an active, seven-days-a-week Christian by teaching him theology. A thorough grounding in the contents and working of the constitution does not necessarily make a good citizen. Al Capone knew more of the actual workings of the government of Chicago than did the most erudite professors of political science; yet few they be who would call Al the better citizen. If we want a functioning education we must get people to want to do as well as to know.

Educational thinking and educational research are rapidly erasing the line of demarcation between the curricular and the extra-curricular. Much of college teaching today is in the form of coaching or supervision of student activities, group or individual. Our own particular position calls, in the main, for the friendly overseeing of the work of young people who are learning by teaching or by watching other teachers. These pupils of ours get information, but they get it along with experience—and the emotions of fear and failure and triumph, and liking and distaste for the children whom they teach.

* This paper was read at the meeting of the National Temperance and Prohibition Council, held in January, 1940. Dr. Mendenhall is director of Teacher Training at Otterbein College, and Chairman of the Friends Board on Prohibition and Public Morals (Five Years Meeting).

SOLVING THE LIQUOR PROBLEM

If those who assigned us this topic desired us to propose a factual course on The Alcohol Problem to be labeled Sociology 241 or Political Science 133, we must disappoint. Such a course would be either an elective or a required subject. If it were made a requirement for all students a wall of resentment would be erected which would definitely end any chance of convincing the vast majority of those whom we wish to reach with the truth about alcohol. If it were an elective course at least nine tenths of those who chose it would be students whose attitude toward the subject needed no changing. If the instructor believed in his course he would be dubbed a crank and his influence on the campus lessened.

Before repeal Dr. Ben A. Arneson gave a seminar on Prohibition as a part of the work in Political Science at Ohio Wesleyan University. It was well conducted and very successful, yet it was elected by only a very small portion of the total student body.

It is possible for practically all the facts needed for a sane handling of the liquor problem to be taught as a part of one or the other of the various departments of the college. There are many things which could and should be taught which are now neglected. The reason may be ignorance, indifference, or fear. Any move toward an adequate program of education on the alcohol problem in our colleges will need the co-operation of all members of the faculty. We must overcome this ignorance, indifference and fear. The average college student, even in our church-related colleges, considers himself a very sophisticated fellow. If he knows in his heart that he is not sophisticated he hopes that no one will discover it. There is a widespread sentiment that the greatest sin is being queer. He does not mind being thought wicked—or naughty, at the least; he is desperately afraid of being thought foolish.

He considers himself a rebel and rejoices in his defiance of convention. As a matter of fact, he is excessively conventional. He defies the conventions of his elders but grovels before the conventions of his contemporaries. This is not at all strange or unnatural. Our generation did it, and so did our fathers. It is nature's device whereby we become adults. Without this device we should be shackled by traditions and human progress become

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all but impossible. Any college curricular work on the subject of alcohol must utilize this tradition smashing proclivity of youth, not oppose it.

The average college student believes, I regret to say, that prohibition was a complete failure, and that to drink or not to drink is merely a matter of personal taste. He believes these things because he has heard them repeatedly. To him, the anti-dry still carries the charm of the revolutionist. This is frequently the case in children who come from homes where total abstinence has been the rule. We are confronted with the phenomenon of drinkers' children turning dry and preachers' children turning wet. To the boy whose father drinks, becoming an abstainer is rebellion against a none too respected father. Slowly but surely the tide is turning. The believer in temperance is now the under-dog, and if we wisely and cautiously accept and accentuate that fact, we shall soon find the younger people flocking to our banner in increasing numbers.

Let us not, however, hurry matters. Haste is impossible. The young dry must feel convinced that he has discovered something new; that he thought of it all by himself. The final stages of the thinking should really be his. What we are about to propose is to supply the college student, bit by bit, with accurate, scientific information and with educative experiences. If these are wisely selected, he can hardly avoid coming to the proper conclusions.

If the information comes to the student through the normal channels of the courses on biology, hygiene, physiology, physical education, psychology, economics, sociology, political science, history, education, home economics, ethics, etc., he will absorb it and accept it. Our problem is how to get the proper information launched into these channels.

In biology, hygiene, or physiology, the student should learn what happens when alcohol enters the digestive system, and all the subsequent action to which he subjects his interior whenever he takes a drink. He should know whether he is taking a food or a poison, a stimulant or a depressant. He should learn whether alcohol has any value as a food; whether its use will affect his progeny; whether alcohol will affect the length of his life. Surely

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the knowledge of the results of a cocktail has as much potential value as the habit of brushing one's teeth; yet thousands of children, from kindergarten up, are being frantically urged to brush the teeth thrice daily by teachers who never mention liquor.

The psychologist should understand and teach the causes of drinking and the neural effects of it. He should be able to give specific directions for the breaking of the alcohol habit. He should know and teach what alcohol does to reaction times. He should understand alcohol psychosis.

Our budding economists in the colleges should learn the effects of alcohol on the efficiency of labor, on insurance rates—either life insurance or the various forms of accident insurance, and the relationship of alcohol to taxation. He should learn the returns to labor to be expected from a thousand dollars expended for liquor as against a thousand dollars expended for flour, steel rails, or other commodities. We should have the facts about liquor as a builder-up of industry.

Sociology should examine the relationship between alcohol and crime, poverty, degeneracy, family life, religion, recreation, public health, and a host of other social relationships.

Let the political scientist give our college young people a true knowledge of the causes and the course of our prohibition movements. Let him lead his students through a careful and unbiased study of the various methods which have been attempted or proposed for the control of the liquor business. Let him examine the connection between liquor and political corruption. The entire field on taxation and revenue falls in the political scientist's domain.

The prospective teacher should be given an adequate background in the teacher training institutions of every sort, for teaching the truth about liquor. The teacher of teachers should know the truth himself. The teacher of ethics can find no finer or more persistent ethical problem than those brought up by the use and abuse of alcohol. Is getting drunk immoral? Is getting just a little drunk immoral? What is immoral, anyhow? If suicide is immoral, is shortening life by the use of alcohol a form of suicide, and therefore immoral?

What can the National Temperance and Prohibition Council do

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about all this? In its membership are to be found fifteen denominational boards or committees. These fifteen denominations control a majority of our church-related colleges. Where should we start our campaign for an adequate treatment of the liquor problem but in the church-related colleges?

We believe that this Council should form a commission of specialists in the various fields covered in the college curriculum who are at the same time convinced drys and scientists. This commission should assemble the materials pertinent to our subject and through the boards here represented, and such other channels as may offer, secure their inclusion in the curricula of the Christian colleges.

Out of these colleges will come most of the leading ministers and laymen of the next generation. If we are to perpetuate the great concern which we ourselves feel over the human misery caused by alcoholic liquors, we must reach this college generation. We must pass on to them the benefit of our longer experience and wider research. We must pass it on in such guise that it will be accepted.

We must lead the college youth of today to make his own investigations. Induce him to find out for himself how much of the P.W.A. wages in Oskaloosa are expended for liquor. What per cent of the traffic accidents in Los Angeles are traffic induced. What is the ratio between present manufacture of whiskey and present consumption thereof? The relationship between marijuana and drinking? What effect did repeal have on the prosperity of the movies? What are the life insurance societies doing about drink? Let him visit the night courts or domestic relations courts. Give him this assignment and that which will lead him where he can see the actual truth about liquor. Then shall we fire some young leaders with a holy, crusading zeal for what is now a none too popular cause.

A Changed Student Testifies*

BY BETTY J. GARTON

SPIRITUAL chaos most aptly describes what my condition was when a little over two years ago I entered the University of Wisconsin as a freshman. Most of my life had been spent outside any church and I had had only a very recent church connection of any kind before entering college.

It is therefore probably to be expected that I was a non-Christian. I swallowed the University atmosphere whole; I had elaborate arguments about why Christianity was a pipe dream. Things are different now, I said, than they were 1900 years ago. We have new problems and we need new solutions; and Christianity has a vital part to play neither in the life of humanity as a whole nor in the life of the individual. I didn't believe, in other words, that Christ was what He said He was or that He could do what He said He could do.

I thought I knew all the answers—and then something happened. I came into contact with a group of people the like of whom I had never before seen. It was a Lutheran Student Association group and a Lutheran congregation. It was among these people that I became acquainted with a way of life which changed my own completely. In a world where everyone seemed interested only in his own life, his own ambitions, his own welfare and success, here was a group which believed that giving was more blessed than getting—and which acted on that principle. Here was a group which in quiet faith was trying to do not its own will but the will of this Christ in whom it professed belief—of a Father Who is in heaven. And so I was forced, if I had any honesty at all, to investigate Christianity and to discover the basis of so sure a faith. In other words, I did what many college students are doing: I challenged Christ. I took a good look at my own way of life and then attempted to find out what Christ

* This is a remarkable statement from the pen of a student who narrates something of her spiritual change and experiences. Miss Garton is a junior at the University of Wisconsin. The editor invites other students to write of their experiences.

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had to offer in the way of a better one. Not a very humble approach, that one; but Christ waits for that challenge and has never failed to answer it when it has been given sincerely. Nor did He fail to answer mine.

A DISCOVERY

As I began to read the Bible, as I began to pray and to watch the lives of these Christians, I came to discover that the very two things for which Christianity stands more than any others are those very things I had declared that Christianity lacked. I found that this Jesus did have a program for humanity and a program for the individual and that as the Son of God He came to earth not to complete that program single-handedly while He was here, but to put into the hearts of men a motivation so strong as to drive them to the ends of the earth with His message.

No better statement of what I discovered to be Christ's program for humanity can be made than that which appears in Isaiah in the prophecy concerning what was to be the office of the coming Christ—the passage which Jesus read that morning in the synagogue in Nazareth:

“The spirit of the Lord is upon me, for he hath anointed me to preach good-tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty unto the captives and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion: to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.”

What amazed me most of all as I came to understand a little the depth and significance of these words was the predominating note of joy: “Preach good tidings unto the meek”; “the oil of joy for mourning.” Before I became a Christian I was firmly convinced that anyone who was a real Christian must at the same time, by the very nature of what he believed, be narrow-minded, self-righteous, bigoted. But I learned that Christ commands a Christian to be—in the general mood and tenor of his life—full of joy. “Be of good cheer.” “If ye loved me ye would rejoice.” I came to know that even a devout and consecrated

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Christian, if he is chronically sad has not yet caught the vision of the larger, more abundant, more joyful life that Christ means for him to have; that such a Christian is trying to haul the whole load himself and is thereby lacking in a complete faith in Christ.

And Christ's program involves not only joy on our part but also the spreading of that joy through as much of the world as our sphere of influence embraces or can be made to embrace. We are to show the world what is the antidote for sorrow. I began to look at this earth through Christ's eyes—at the millions of people struggling, cursing, suffering, never raising their eyes beyond the mud that binds them to earth; fighting, hating, killing, yet through it all sending up their long, lonely cry for they know not what. I saw streets lined with tenements behind whose walls my fellow-beings are every day plumbing the depths of sorrow and filth, famine and ugliness, loneliness and pain and vice. And I knew then that the world is not only waiting but crying out for Christ's program to be put into effect. The Christian has the privilege, through the power Christ gives, of moving through this life and creating beauty from the ashes of broken hopes and shattered lives. In other words, the Christian is so to live his life in faith and joy that even one discouraged person, if he be a non-Christian, will sense that he has been touched by something greater than he has ever known; and if he be a Christian that he may realize anew the power and victory of a Christ-centered life.

I learned also that Christ has taken into account not only the great sorrows of life in His program; He has taken into consideration that common, universal complaint which He calls "the spirit of heaviness." We all know it: that blue, discouraged, earth-bound feeling. Christ knew the corroding power of it in a life and even for it He had a remedy, "The garment of praise." When a person discovers that no matter how worthless and insignificant he is, still Christ has room for him in His great plan; when that person realizes that he can be hitched to a divine purpose if he wants to be, then he will be filled with praise. And when he puts on that garment, he will be lifted from under the spirit of heaviness forever.

Yet another thing Christ's program includes: "To proclaim

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liberty to the captives and the opening of the prison to them that are bound." That line became full of meaning for me when I saw the motion picture "Pastor Hall" based on the life of Niemueller. Those brave pastors in Germany, in Russia, in Norway and elsewhere who considered this life so worthless without their Savior that they went without flinching into concentration camps and faced certain death rather than deny Him—by that act those men have proclaimed liberty to the captives. They have announced to the world that there is a freedom greater than bodily freedom; that the shackles of fear and doubt drop off even as iron bars and prison walls close about their physical bodies. And I came to understand that all Christians everywhere who still have physical and political liberty have the priceless privilege of proclaiming that greater freedom as long as they have breath in their bodies and the courage and faith of Christ in their hearts.

And the last part of Christ's program for humanity: "To proclaim the day of vengeance of our God." Christ stopped when He reached this point in His reading that day. I make no pretense of knowing why. Perhaps He was thinking that now the law was made void through grace; or perhaps He felt that the people would not understand the ethical equivalent of those words. But I do know this: even today, before the time when God shall come again, His mills are slowly grinding out justice for many ills; and Christians are God's tools even today for the righting of many wrongs. Wherever anything makes it harder for men and women to be pure and upright, wherever anything makes it more difficult for children to be loved and cared for, wherever air is foul and water is poison, wherever there is greed and vice and poverty and ugliness and crime—there is work for the Christian to do. And that means, I discovered, that wherever there is a single human being on this earth, the Christian can find work.

An idealistic program? Of course it is: Christ was the greatest idealist that ever lived. And I've learned not to be afraid of that word idealism. It has been so battered about and connected with weak minds and self-deception that a man is afraid to admit that he is an idealist nowadays. But those people who

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scoff at idealism and call themselves realists are not realists at all, I have found out. They are cynics; and a cynic is nothing but a tired idealist, someone who has been afraid to hold on to a dream if he ever had one and to work and pray and fight for its accomplishment.

A realistic program? That word too has been much perverted. But if by realistic is meant practical, useful, *real*, then I say yes. I found when I started trying to put Christianity to work in my own life that it is as real as the need and the want which the world has for what Christians have to offer, and that there's room in that program for everyone, no matter what his age, his occupation, his possessions, or his intellectual endowments. I learned that there is a place in it even for me and that furthermore, if I do not take that place and try to do the will which God has for me, then I shall be out of harmony with the whole universe, no matter how much I may prosper and succeed in a material sense.

THE PIVOTAL POINT

But if this were all Christ's program, I fear it would be no better and not much more powerful than any one of numerous other social, political, and religious programs for reform which have taken their place in history. If I attempted to base my life on that much of the program alone, I would be no better and would have not much more than my own power to go on. But Christ's program goes deeper than this. And it is at this point that Christianity parts company with every other social and political reform, with every other philosophy and religion. For Christianity makes recognition of a factor which no other -ism or -ology recognizes or which if it does it cannot cure. That thing is sin. Christ knew that unless man were changed from the inside, all social or economic reform is worse than farce; it degenerates into solemn trifling. It would consist merely of blocking one passage of sin and letting it escape at another. For the fact that man is by nature sinful is the pivotal point upon which rests the world's need of Christ. If that premise is wrong, then Christ's death, His cross are meaningless. Christianity becomes nothing then but a heap of dead bones.

And so, bitter as the pill was, I, who had grown up believing in

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the essential goodness, the essential decency, the essential uprightness of man, was forced to admit that I too am a sinner; that if a temptation strong enough should come along, I, relying on my own strength, would be as sure to fall as the weakest moral reprobate imaginable.

And when I could admit that honestly, then I could see that the power of rebirth, the power of setting a man's heart right is found only in Christ. In Him alone can we see the Saviour of the world. I discovered too that to obtain this spiritual rebirth I must take the only road by which salvation may be attained: *the hard road of personal consecration and surrender of my life to Christ and to His purpose.* It's a hard way; and as long as man is selfish, it will continue to be so.

It was for me. But once I had done it I discovered the most amazing thing; Christ's program, Christ's promises of rebirth even, became of secondary importance compared to one thing: Christ's love for me—even me—and for all mankind; a love which made God take upon Himself the sins of all the world, which made Him pray for his murderers and forgive those who cursed and killed Him.

Nowhere, never had I found a more pure, holy, everlasting, wise love than this. And it humbled me and made me see that no matter how much I loved Christ, it would not be enough. But it did make me want to follow Him, to do His will and be His child. For it was this love that gave my life a point and God's message any power. I learned too that it is this love that conquers sin. For when we are filled with the Holy Spirit, we are dead to sin.

I quickly discovered that this did not mean that I would never sin again—far from it. But it did mean that when I sinned I had gone away from the power and strength of Christ for a little while and forgotten to live close to Him. But I have His assurance that when I come back, full of sorrow and repentance, He will reach out and wipe away the sin and in His eyes it will be as though I had never sinned. That, I discovered, is Christ's love and I found in it something greater than I had ever dreamed could exist. For Christ I surrendered everything I am, everything I have, everything I can become.

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Was it worth it? Rather should I ask, "Was I worth it?" In exchange for a life full of thoughtlessness, selfishness, wilfulness, and pride—in exchange for that poor mean thing, Christ gave me the forgiveness of my sins, the power to refrain from sinning if I wanted to use it, the hope of immortality, and membership in the Kingdom of God and in a program as high as heaven and as wide as the universe. He showed me that I have a place in a great marching army whose tramping feet echo and re-echo down the corridors of time—outward, onward, upward into very eternity itself, forever unconquerable, forever victorious in Christ.

And when in the midst of as fine a group of Christians as I ever hope to find, I had learned all this, I could do nothing except to echo what a simple but very great man of God said once long ago: "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto Him against that day."

It was when I could at last say that sincerely and triumphantly yet humbly that Christ gave me back the poor, broken life which I had been so afraid of losing; but now it is transformed and filled with His power and strength. And with it He gave me a three-fold promise: peace for my soul; a battle in my life, fierce but already won because Christ has won it for me; and best of all, His abiding, eternal presence. In His own words I have that promise:

"Peace I leave with you; my peace I give unto you. Not as the world giveth give I unto you. In the world ye shall have tribulation, but be of good cheer for I have overcome the world. And lo, I am with you always even unto the end of the world."

Muddled Educational Thinking

BY J. LEONARD SHERMAN*

IN a period of fear and confusion, one logically assumes that if there is one group that is capable of helping to dispel fear and to correct muddled thinking, it should be the group interested in the task of training future citizens, who must soon face the problems of life. Fears beset us on every hand: fear that democracy will be destroyed, fear that civilization will be undermined, fear that society will lose all sense of those values that make life worth living. In the midst of these fears one turns to current educational literature to find much erroneous thinking on the part of those who would point out present educational needs that have arisen from the chaos of the world.

I

For instance, educators are stressing the idea that one of the current educational needs is more emphasis on the teaching of democracy and that this teaching should be stressed in order that democracy and its institutions may survive. No thoughtful person will take issue with this attitude, for he realizes that democracy needs to be strengthened if freedom, especially academic freedom, the most cherished privilege of the educator, is to be insured. However, he is led to question the concept of democracy as it is set forth in many articles dealing with the subject. There does not seem to be a clear-cut and adequate idea of the nature of democracy; and, therefore, there is no adequate presentation of the manner in which the democratic idea is to be taught.

Current literature leads one to believe that democracy is an entity, that it is something objective, that it can be taught in much the same way as mathematics or a language can be taught. Teaching the history of democracy and the construction of our form of government seems to the minds of many to be the only

* The author has been a member of the faculty of Harvard School (Episcopal school for boys of the Los Angeles diocese) for twenty-two years and has contributed to national educational periodicals. He challenges educators to clear thinking.

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essential in bringing about an efficient program of instruction for participation in a democracy and for the proper safeguarding of democratic ideals and institutions. The weakness of most programs lies in the fact that there has been no clear-cut analysis of the nature of democracy.

Democracy is not an objective thing that can be learned solely by formal instruction in history and civics and so-called courses in democracy. Neither the mere teaching of the principles of democracy nor the instruction in the history of the fight and the sacrifice made by our forefathers in behalf of democracy will ever produce the true spirit of democracy, nor will such instruction alone insure the survival of democracy or its institutions.

On the contrary, democracy is the sum total of individual attitudes; and its future security rests, not on learning facts about it, but on the development of individual attitudes and values. Democracy is the result of the development of right desires within the individual: the desire for freedom, both for him and for his fellowmen; the desire for freedom to develop innate abilities; the desire for freedom of religion and of speech. It represents an attitude of respect for the rights of others and the assurance that only as others possess that freedom can the individual enjoy those same privileges.

These attitudes are the product of proper guidance in helping the individual student to meet his immediate problems in his own home and school environment. As he learns to share equal opportunities with others and as he learns that his freedom and his opportunities are in direct proportion to those of others, he is learning the meaning and acquiring an appreciation of true democracy. This training may then be supplemented by courses in the history of democracy and in a study of democratic forms of government. Looked at from this point of view, the teaching of democracy becomes a venture in psychology directed by those who are in possession of the true spirit and the ideals of democracy.

If this conclusion is true, then emphasis placed on more formal training in democracy becomes misplaced emphasis. With the world facing critical situations and with the prospect of a return to the dark ages, there is no room in the educational field for

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wrong emphasis or for loose thinking, if education is to be the saviour of a rather weakened civilization.

II

Accompanying muddled thinking on the subject of democracy is the misconception that the problems confronting the modern world are new problems and that these problems call for a new type of leadership. Any one familiar with the story of mankind rather questions the statement that the modern world has produced new problems. An impartial analysis of those problems shows that they are age old but more acute, because of the development of modern science and modern transportation. Fundamentally, problems of all periods have sprung from the same source, human nature; and human nature has not changed. The same emotional drives are determining human conduct; and human conduct produces, as it has always produced, our so-called modern problems.

Since our problems are not new, they do not call for a new leadership but for a properly-educated leadership. One hears much about the need for a new leadership. Schools and colleges have been accused of training incompetent leaders for this modern and advanced age. They have been charged with neglecting to modernize a curriculum that is antiquated and inadequate. The demand is for a new leadership that will be competent to deal with the so-called new problems.

An analysis of the situation shows that not a new type of leadership but a thoroughly-trained leadership is needed. Since our problems are age-old problems, springing from the clash of human desires, the adequately-trained leadership must be familiar with the best thought of the ages. The curriculum has been changed in an attempt to modernize it. The practical and the scientific subjects have become the important subjects in the modern curriculum, often to the almost complete exclusion of the humanities; and the practical and the scientific have not helped in the solution of our problems. In fact, our devotion to them has made our social and economic problems more critical, because we have been getting away from the study of human thought as it developed in its attempt to solve constantly recurring problems.

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Only as future leaders become familiar with the best thought of the ages that has grown to meet and to solve those age-old problems, can they be adequately prepared to cope with the same problems in a more critical form. Our schools and colleges must be more concerned with the transfer of the culture of the past as it is revealed in the humanities if a better-prepared leadership is to be developed.

Is it not high time for leaders in education to do some straight thinking in the midst of fears and delusions and to help steer a straight course among the shoals that are likely to wreck the civilization that has taken centuries to evolve? Let us, as educators, be through with muddled thinking. Let us be through with indefinite ideas and concepts regarding the things of importance in our educational world.



A Social Science Experiment in Religion*

BY DWIGHT D. W. DAVIS

WHAT proved to be a most fascinating social science unit in the field of religion started out as an admitted experiment.

The "Background of Social Science" course required of all freshmen at the Eastern Oregon College of Education constitutes a year's sequence: it is a factual and interpretative study of man, his culture, and his institutions; it furnishes the background for all social sciences and lays a basis for understanding contemporary socio-economic problems.¹

One of the "institutions" presented by the text book,² and falling in the third quarter of the sequence, is a unit on the Christian Religion. Since the text book devotes a greater amount of space to an analysis of this institution than it does to the two which follow religion (*i.e.*, Marriage and the Family, and Education), the author was somewhat perturbed by this question which insisted upon coming to mind: How can this unit be handled most effectively so that it will prove vital, informative, and interesting to the students enrolled in the course?

Reaction to the question called to mind the statement that "education is life" and that if this be true, why not make this unit on religion as life-like as possible; why not have those best qualified to speak on the matter, the ministers in the city, bring to these college students the story of the Christian.

The longer the idea remained in mind the more impressive and practical it became. But how were the details to be worked

* This experiment shows desirable initiative and what may be accomplished towards integrating education and religion. Dr. Davis is Assistant Professor of Social Science at the Eastern Oregon College of Education, La Grande, Ore.

¹ The course carries 3 hours credit—the class meets 3 times per week.

² The book used for this course is Hedger, George A., et al., *An Introduction To Western Civilization*, Revised. New York: Doubleday, Doran & Company, 1939. See chapters 28, 29, 30; pp. 832-921.

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out! What ministers should be contacted; how much time should be given them; would it be best to have the three social science groups meet in their respective sections or would it be better to bring them together in one large group; would it be wise to examine students at the close of the unit on materials presented by the ministers; should students be given an opportunity to ask the ministers questions? These were but a few of the random—but none the less vital—questions which came to mind and upon which a decision had to be made.

The idea was conceived that the best course of procedure to follow would be to present the plan to the local ministerial council and work through it in consummating the project. The president of the minister's association was instantly cooperative and intelligently enthusiastic. Two suggestions made by him were followed; viz.:

1. That the emphasis be placed upon appreciation rather than upon any factual recall of specific information to be imparted by the speakers. Students were subsequently informed that they would not be tested on anything delivered by the ministers but that they would be held for materials assigned to them in the text and collateral library readings.³

2. That a letter of explanation be sent to each minister who would be participating in the experiment setting forth the purpose of the project, the type of information which would probably be of most interest to students, and the date of their presentation.

As a result of the latter suggestion the following form letter was mailed to each of the ten cooperating in the unit. It is reproduced here in full because it gives additional insight into the procedure followed and represents decisions made on many of the first vexing problems that came to mind in connection with the project.

TO THE MINISTERS OF LA GRANDE:

Religion is as old as civilization itself. Our contemporary era regards it properly as one of the six basic institutions of man. Students, working the field of the Social Sciences, can not ignore

³ A list of collateral readings assigned the groups may be found at the end of this article.

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its past contributions, its present activities, nor its future role in the affairs of the universe.

With this in mind ministers of some of the representative denominations in the city are being asked to cooperate with the Eastern Oregon College of Education in presenting a series of lectures at the college on the "Story of Religions." It is hoped that as a result of the series, the student will have his sense of religious appreciation deepened and his understanding of the important place of the church broadened.

Each speaker is being asked to bear in mind that the lectures are neither evangelical nor derogatory in nature. We are requesting them to present, in as unbiased and concretely objective manner as is possible, the simple historical story of their church.

In order that a common pattern might be followed throughout, thus lending a degree of uniformity to the work, each lecturer is being requested to center his remarks around the following basic points:

1. *The Genesis.* How did the church originate? What factors occasioned its rise? Who were the leading characters? etc. (Short, interesting biographical sketches of the religious heroes of each particular denomination would be apropos.)
2. *Organization and Administration.* What is the internal structure of the church? From the standpoint of organization how is it held together? What part does the priesthood have in the organization? What is the administrative unit of the church? What is the mechanism by which it carries out its program?
3. *Beliefs—creed—doctrines.* It will not be necessary to go into the intricacies of theology with the group. The students, however, should be given some specific presentation of the tenets of the church in order that they might secure a definite concept of the objectives to which the church has pledged its allegiance.
4. *Objectives.* What is the program of the church? What are its specific goals? Toward what is it working? What objectives does your church have in common with other faiths?
5. *Obstacles.* What are the forces arrayed against the church which would keep it from achieving its purposes?

How the foregoing points shall be brought out, and in what order, is within the discretion of the minister presenting the story

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of his own religious faith. By way of suggestion, however, may we add that student interest might fall most keenly in items number 3, 4, and 5 above. Would it be possible to plan the talk to cover from thirty to forty minutes, thus giving the students an opportunity to raise questions for discussion?

There follows a tentative schedule of topics, names of lecturers, (date and hours of their appearance are deleted by editor).

TOPIC	MINISTER
The Story of the Catholic Church	Father McMahon
The Story of the Lutheran Church	Rev. Nielsen
The Story of the Episcopalian Church	Rev. Kopp
The Story of the Presbyterian Church	Rev. Shoemaker
The Story of the Methodist Church	Rev. Hannan
The Story of the Baptist Church	Rev. Marrs
The Story of the Christian Church	Rev. Titus
The Story of the L. D. S. Church	Bishop Walch
The Story of the Salvation Army	Capt. Clement
The Story of Christian Science	Mrs. Mills

It will be observed that each minister will deliver the same lecture to three different social science sections which meet at different hours. The smallest of these groups has 35 students and the largest has 52. The purpose in keeping the groups separated is to provide a certain air of informality which we hope will be conducive to student response at the close of the presentation.

Attention is also called to the fact that some ministers are scheduled to appear on two different days. We regret that the administrative set-up of the college is such that it makes this necessary.

Would it be possible for the respective ministers to supply our library with general reading materials that might be called to the attention of social science students, and thus help them get a background for the lectures to be presented?

We appreciate deeply the cooperation you are giving us in this educational unit. If there are questions that come to your mind that I might be in a position to answer, please feel free to contact me at any time.

Sincerely,

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In order to give each minister sufficient time to gather together his materials, the foregoing communication was mailed three weeks before the first scheduled lecture. The week immediately preceding the opening of the series was taken over by the instructor. The three class sessions were spent in orienting student attention in the direction of the coming project and focusing their interests upon the historical and contemporary roles played by the church.

As the series progressed, the author wrote personal letters of appreciation to each minister for the part played in the endeavor. Each letter was slightly different, but the following represents the gist of each:

Salutation:

I want to take this opportunity of thanking you again for the splendid message which you brought to the Social Science groups here at the college. Surely they should carry away with them a fund of religious information which can do them no harm.

This experiment in religion represents one of the most fascinating projects I've ever worked out—I very willingly acknowledge that it would not have materialized had it not have been for the sympathetic support which the ministry of this town has given me.

Students continue to come to me, of their own volition, and express their thanks for having made the arrangements for the lectures. Many of these young people have not as yet made any religious affiliations. I think the series should help them decide that active identification with some religious organization is better than a policy of indifferent isolation.

I am especially appreciative of the opportunity this series has given me to become better acquainted with the ministers of the city. It has been a real pleasure meeting you. In the days ahead I shall look back upon this contact, and these experiences, with deep satisfaction.

I thank you again for having given so freely of your time and for the very interesting and well organized talk which you brought to our students.

Sincerely yours,

Such a letter as the foregoing is not only a thoughtful note of appreciation for the cooperative service rendered but also is an excellent way of gaining sincere community regard for the college sponsoring the experiment.

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At the conclusion of the experiment each student was asked to write a short paper under the general caption, "My Reaction To The Unit On Religion." In order to secure as frank a reaction as possible, students were requested to leave their names off their papers but to indicate whether the author was male or female.

The reaction accorded the unit and student attitude toward religion was a most thrilling inspiration to the author. It is most unfortunate that the limitations of space preclude the possibility of quoting at considerable length from the 118 papers turned in. Fully 97 per cent of the papers written expressed appreciation for the opportunity the unit accorded students to clarify in their own minds the importance of religion in our contemporary civilization. The two following quotations (the first written by a boy and the second by a girl) are typical of sentiment expressed over and over again:

"It is my opinion that the unit on religion was a distinct success. The approach was practical and well-planned. Contrary to my expectations, the speakers held closely to the outline you furnished them. There was bound to be a certain amount of disagreement due to the conflicting ideologies of the speakers, but generally speaking, this was held to a minimum. Perhaps the continued repetition of history was a drawback but this was to be expected due to the close connection of some of the denominations.

"I do not think that too much time was spent on the series. There is probably a greater need for a project of this kind than there is for formal study of some other units that might be mentioned. It seems to me that religion has, or should have, a more intense personal appeal than say the unit of politics.

"I have enjoyed and derived more benefit from this unit than any other studied thus far. I drew great inspiration not only from the lectures but also from the outside readings—especially from Gilkey's, *Faith For the New Generation*. The series made religion more real for me than all the church attendance of my life."

"The way we have studied the different religions has, I think, been an unusually good one. I have always wanted to go to churches other than my own to see what they were like, but have never been able to as my duties in our church made it

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necessary for me to go there. Now, because of these speakers, I have a background for the different churches and I am determined to visit each of them in the near future to get a first hand view of them for myself.

"After listening to these various preachers, I realize now that most religions have the same goal and exist essentially for the same purpose. I also believe that all religions tend to have both good and bad points. Many questions which had been in my mind concerning religious faiths have been answered; at the same time many new questions were raised.

"I think perhaps that this type of study might tend to shake one's patriotism to his own religion—it might, however, do just the opposite. Whatever it has done it has made me think a great deal; and all I hope is that by the time I get through thinking I still believe in something—I think I shall. Whatever I believe, I know this: no matter what I believe, I will think it O.K. for the other fellow to believe what he wants and I shall expect the same treatment in return. As far as I'm concerned, the unit was SWELL!"

The warm welcome given this experiment is an indication to the author that college students, contrary to public opinion on the matter, are far from either an embracement of atheism or religious indifference. It is the conviction of the writer that the same unit could be consummated in other collegiate centers with the same degree of success.

Collateral library readings used in connection with the project.

1. Barnes, Harry Elmer, *The History of Western Civilization*. New York: Harcourt, Brace and Company, 1935. Vol. I, pp. 136-37; 147-50; 235-41; 312-17; 519-22; 684-715; 848-71. Vol. II, pp. 672-80.
2. Barton, Bruce, *The Man Nobody Knows*. Indianapolis: The Bobbs-Merrill Company, 1925. Pp. 1-220.
3. Coe, George Albert, *The Psychology of Religion*. Chicago: The University of Chicago Press, 1916. Chpts. 14 & 15, pp. 229-62.
4. Ellwood, Charles A., *The Reconstruction of Religion*. New York: The Macmillan Company, 1925. Chpt. 11, pp. 280-306.
5. Fosdick, Harry Emerson, *The Meaning of Prayer*. New York: Association Press, 1931. Chpt. 2, pp. 28-38.
6. Gilkey, James Gordon, *A Faith For The New Generation*. New York: The Macmillan Company, 1927. Chpt. 5, pp. 98-127.
7. Jones, Stanley E., *Christ At The Round Table*. New York: Abingdon Press, 1928. Pp. 7-328.
8. Jones, Stanley E., *The Christ of The Indian Road*. New York: Abingdon Press, 1925. Pp. 5-223.

Standardization: More, or Less?*

BY CHARLES M. BOND

WHAT is the typical curriculum of the departments of religious instruction in the denominational and independent colleges? This question has been asked a great many times during the past fifteen years. It is still a live question, if one may judge from the number of requests for information which come to the desk of the college teacher of religion. This article is a brief description of one attempt to answer this question in connection with an experiment in building a Department of Religion at Bucknell University.

It is true that a great many requests for information are constantly being made concerning the things we are trying to do in these departments of religious instruction in the colleges. Why are they being made? Does some church board of education require from its secretary a report as to the status of the college departments of religion? Is some graduate school student desirous of gathering data to give statistical respectability to an otherwise "unscientific" thesis? Does some fellow-teacher feel the need of keeping in touch with the rapidly changing scene in these departments of religious instruction? Are there efforts being made to standardize somewhat the offerings of these departments? While college teachers of religion are disposed to have a certain amount of sympathy with both the church board secretary and the graduate student, yet it is quite apt to be true that our highest concern is with our own guild. We are usually much more interested in knowing what is happening in departments similar to ours in other institutions. If there is a movement on for standardization, we want to know about it, either to support it or to oppose it.

The present writer frankly confesses his interest in the development of college departments of religious instruction. He is not concerned, at this point, with either the church board secretary

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or the aspiring graduate student. He is willing, with other members of the guild, to do his best by these in their own time. This writing is a matter of professional concern about a more or less technical matter.

In 1923 a Department of Religious Education was established at Bucknell University. The present incumbent in the professorship began his work in the fall of 1925. The department which he found here offered a total of ten courses providing a load of thirty semester hours of college credit. There were courses in biblical literature, missions, psychology of religions, religious problems, and principles of religious education. All courses were elective and the enrolment was rather modest. At about the same time there was placed in my hands a copy of Bulletin VI of the National Council on Religion in Higher Education. The bulletin bears the title "Undergraduate Courses in Religion at Denominational and Independent Colleges and Universities in America." The title sounds something like those of the 17th century, but the bulletin proved to be an excellent one. Its authors, Willard E. Uphaus and M. Teague Hipps, had brought together and classified a large body of data from 269 institutions of kinds other than tax-supported. The survey shows that 468 departments known by 90 different names were involved. When the curriculum offerings of these 269 institutions are studied, it is discovered that the same lack of standardization indicated by the 90 different names of departments applies also to the courses of instruction; their names, their content, their number, and their semester hour credits. Here was encouragement to experiment! Evidently the college had set no particularly rigid curriculum standards.

For twelve years we have been experimenting with our department of religious instruction here at Bucknell University. The experimentation is not complete, and probably never will be, but a certain curriculum pattern has been developed on the basis of our experience which ought to be examined in the light of what other colleges of our type are doing. The present status may be briefly summarized. The name of the department has been changed from "Religious Education" to "Religion" on the ground that so few of the courses offered were in any technical sense courses in religious education. We might just as well have talked

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about "History Education," or "Chemistry Education" as about "Religious Education" on the basis on which the department was organized with reference to its curriculum. Three groups of students have been kept in mind: (1) those who plan to go into some one of the religious professions, (2) those who are interested in developing some ability as lay leaders in the churches and kindred religious agencies, and (3) that very large number of students who have no particular interest in religion as a field of study but who take courses in religion because they want the whole picture of life or because they think the courses are easy or because they are required. The instructor finds himself much more interested in the first and second groups but realizes, when he stops to think, that the third group needs his closest attention, his best teaching and his most sympathetic dealing. It is this large group which must be won to the cause of an informed and liberal religious life in our modern world.

The list of courses and their credit hours offered at Bucknell University follows.

<i>Course</i>	<i>Semester hours</i>
History of Religions	2
Old Testament Literature	3
New Testament Literature	3
Comparative Religion	3
Contemporary Christianity	3
Psychology of Religious Experience	3
Philosophy of Religion	3
Honors Course	3 to 12

Close contacts are maintained with other departments of instruction in the University. This is particularly true with reference to Sociology, History, English, Greek, Philosophy, Psychology, Education, Music, and Art. Certain courses given in each of these departments may be counted toward satisfying the requirements of a "major" in Religion and, on the other hand, certain courses in the Department of Religion are counted toward "majors" in other departments. The course formerly given under the title, "History of Christianity," is now given by the Professor of Religion as a series of lectures in the basic history course, "History of Western Civilization." One advantage of such an arrangement

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as this is that practically all of our students are exposed to the salient facts of Christian Church history. Two new courses are being worked out. One entitled "Character Education" will probably be developed in connection with the Department of Education. The other will be a symposium course in the development of religious leadership and the organization of religious agencies. In the light of these facts it becomes clear that this Department of Religion is organized on the theory that considerable emphasis ought to be placed upon a program of progressive academic attainment within a specific field of religious instruction and also upon the relationship of the field of religious interests to as many other vital interests as possible.

It is stretching the meaning of terms somewhat to call the fifteen years of experience in this college department an experiment. Manifestly, many of the conditions of control necessary to a scientific experiment are lacking. Nevertheless, an experimental attitude has characterized the activities of these years and changes have been freely made in the effort to secure more adequately the recognized goals. Every such experiment needs to be checked from time to time by what is being done in other institutions. With this thought in mind, I have studied the catalogues of a considerable number of colleges of the same general type as Bucknell University. The next few paragraphs undertake to summarize the statistics gathered from this study.

The study includes 81 institutions of the same relative type and size as Bucknell University. The student enrolment in these colleges for the year 1936-1937 ranged from 500 to 2000. They are located in 27 different states and the District of Columbia. Because Bucknell is a Pennsylvania college, the sampling contains more institutions from that state than from any other. Sixteen are Pennsylvania colleges, eight are in Ohio, seven in Massachusetts, six in New York, and the other 23 states are represented by from one to four colleges each. There is one located in the District of Columbia. Practically all of these colleges are classified as denominational or independent institutions.

When the catalogues of these 81 colleges are studied, the curriculum offerings in religious subjects total 748 courses. The number of courses given in the various institutions ranges from 1

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to 27, the numerical average is 9, and the middle term is 8 courses. Not all of the colleges list their courses on the credit hour basis. For 71 of the colleges studied that do use this generally accepted scheme, it is discovered that the average is 29 credit hours. The range of credit hour offerings is from 1 to 91 and the middle term is 27 credit hours. Of all the courses studied, 57% carry 3 credit hours, 8% carry 6 credit hours (probably 2 semesters of 3 hours each), and 3% carry 4 semester hours credit (probably 2 semesters of 2 hours each). It is therefore clear that the great majority of courses carry three credit hours, although it is also clear that there is a liberal sprinkling of two hour courses. Courses carrying 1 hour credit seem to be frowned upon. Only one of the colleges studied appears to follow the practice of scheduling more than an occasional 1 hour course. Of the 748 courses listed, 3% carry 1 hour credit. Seminars and honors courses carry as much as 12 hours credit for the year or for the semester, where practically all of the student's attention is given to the one course.

A much more interesting question which can be answered from the study of the catalogues has to do with the subjects taught in these 748 courses. We should like to know a great deal more about the specific content, organization, and methods of these courses, but that information does not appear in catalogues! The titles which have been given to these courses are suggestive of the content certainly, although every teacher knows that this is not always a safe guide. I am listing the courses below in a two-fold classification involving both general categories and the specific titles given by the institutions. The courses are arranged generally in the order of their frequency of occurrence.

1 History of Religion	147
History of Religions or	
Comparative Religion	55
Christianity	28
Early Christianity	17
Modern Christianity	11
Hebrew Religion and History	19
Oriental Religions	17
	147

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2	New Testament	123
	Life of Christ (Gospels)	50
	New Testament (General)	48
	Life of Paul and Apostolic Age	25
		123
3	Philosophy of Religion	101
	Philosophy of Religion	53
	(General)	
	Modern Religious Thought	31
	Christian Theology	16
	Christianity and Science	1
		101
4	Old Testament	88
	Old Testament (General)	50
	Historical books	30
	Wisdom Literature	2
	Septuagint, Hexateuch, Apocrypha, etc.	6
		88
5	Religious Education	72
	Religious Education	39
	(Principles and Methods)	
	Student Teaching	17
	Religious Education Administration	16
		72
6	Bible (General)	46
7	Introduction to Religion	35
8	Christian Ethics	33
9	Greek New Testament	33
10	Psychology of Religion	29
11	Sociology of Religion and the Bible	22
12	Seminar (various subjects)	20
13	Hebrew	11
14	Missions	11
15	Leaders of Religions	8
16	Religious Literature	7
17	Worship and Hymnology	7
18	Religious Drama	6
19	Bible Archeology	5
20	Influence of the Bible on Religion	4
21	Evangelism	1

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On the basis of this list, it is clear that there is a definite trend in these departments of religious instruction in so far as the curriculum is concerned. This trend is seen clearly when the individual courses are classified on what appears to be their major emphases. A typical Department of Religion will, therefore, offer the following basic courses, by whatever name they are known.

- 1 History of Religions
- 2 History of Christianity
- 3 New Testament (including some study of Greek)
- 4 Old Testament
- 5 Religious Education (principles, techniques, and organization)
- 6 Philosophy of Religion (including Christian theology)
- 7 Christian Ethics
- 8 Psychology of Religion
- 9 Sociology of Religion
- 10 Seminar or Honors Course

It is probably true that the courses numbered from 14 through 21 in the longer list above are, in many colleges, treated as parts of courses appearing in the higher frequency brackets. At Bucknell, for instance, "Missions" are included in our "History of Contemporary Christianity"; "Leaders of Religions" is included in our "History of Religions," and "Worship and Hymnology" is included in our "Psychology of Religious Experience" and "Western Church Music."

Testing our own experiment at Bucknell University by this statistical summary, it appears that our Department of Religion is weak in two places when judged by what other institutions of our type are offering. We need to develop our work along the line of the more technical aspects of Religious Education and in the direction of the Sociology of Religion. We are now trying to correct these weaknesses by our proposed course in character education and the clinical treatment of the campus as a religious community. It might well be pointed out that "because other colleges are doing it" is a very poor test. That would easily be granted were it not for a very important aspect of the situa-

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tion. Many of these colleges have for years been working on an experimental basis with reference to religious instruction, just as we have been doing here at Bucknell University. What the majority of these institutions do carries considerable weight with the thoughtful teacher of religion.

Various other questions need the continuous study of teachers of religion. Should there be major and minor sequences developed in our departments? If so, who would be expected to "major" in religion in light of the position taken by the American Association of Theological Schools? Should any courses in religion be required? If there are to be major and minor sequences in the department of religion, certain courses will necessarily be required of all "majors" and "minors," but what about requirements for other students? Should we expect that all candidates for the A.B. degree, for instance, be required to do some work in the study of religion? Should any other students be required to take such courses? What courses should be required and how many hours? How far do we need to move in the direction of greater professionalism, which means, in one way or another, greater standardization? These are our questions. What shall we do with them? The present writer welcomes the opportunity to discuss these matters in the pages of the Journal with any who may be interested in more than an attempt to "popularize" the study of religion.

News and Notes

Announcements of Annual Meetings

The Annual Meetings on Christian Higher Education will be held during the week of January the fifth at Pasadena, California. The Convention Hotel is The Huntington. On Sunday, January 5, the churches of all denominations are asked to give special consideration to the question of Christian Education. Secretaries of Church Boards of Education, presidents of colleges and seminaries, will be guest preachers.

On Monday and Tuesday, January 6 and 7, the various denominational educational groups will meet. The sessions of some of them will be in connection with the colleges of their affiliation.

On Wednesday, January 8, will be held the annual meetings of the Council of Church Boards of Education and the National Conference of Church-Related Colleges. The general theme is: "A More Effective Christian Emphasis on the Campus."

On Tuesday, January 7, Church Workers with Students will convene in the University Religious Conference building at the University of California, Los Angeles. Church Workers of all denominations are invited to attend this meeting. The general subject will be: "A More Effective Christian Emphasis on the Campus."

On Thursday and Friday, January 9 and 10, the Association of American Colleges will discuss "The Goal and Importance of a Liberal Education."

On Friday afternoon and Saturday special arrangements have been made for the delegates to attend a tea at the Huntington Library, to visit the California Institute of Technology, and to be luncheon guests of the Academy of Motion Picture Arts and Sciences, at the Metro Goldwyn Mayer Studio, in Hollywood.

Second Inter-Church Student Conference

With the theme, "The Christian Community on the Campus," the Second Inter-Church Student Conference will be held at North Central College, Naperville, Illinois, December 27 to 31, under the auspices of the National Commission on University Work. Dr. John Mackay, President of Princeton Theological Seminary, will conduct a Bible Study and Worship Period each

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day. Dr. Georgia Harkness, Professor of Applied Theology, Garrett Biblical Institute, will deliver the opening address on "The Christian Community." Dr. Theodore O. Wedel, Canon, Washington Cathedral, delivers the sermon at the Worship Services Sunday morning. J. Lynn Rohrbaugh will give a demonstration of a leisure and recreation program on Saturday evening. The closing address on Tuesday morning, Dec. 31, will be given by the Reverend Luther Tucker on the subject, "From This Conference to Your Campus."

Secretaries working with students will be leaders of groups discussing various phases of the general topic, "How Can We as Church Students Cooperatively Develop the Christian Community on a Campus?" Representatives of denominations will also have a symposium and discussion on the subject, "What Each Denominational Heritage Contributes to the Meaning and Power of the Christian Community." The Program Committee is composed of Dr. J. M. Adams, Board of Christian Education, Presbyterian Church in the U. S. A., Dr. A. D. Kelley, College Work Division, National Council, Protestant Episcopal Church, and Dr. Mary E. Markley, Board of Education, United Lutheran Church in America, and Chairman of the National Commission, together with Miss Barbara Heiberg of University of Wisconsin, Miss Mary Kirkpatrick of Ohio Wesleyan University, and Mr. Robert Belcher of Purdue University.

An Elective on College Youth

Plans and activities of the Methodist Church for meeting the religious needs of its college youth are studies in the elective course for adults which will appear in the December *Adult Student*. Consideration will be given to an analysis of the needs of college students, the scope of the Christian student movement, the ministry of the church through the pulpit and the local church program, the development on the part of the student of a sense of service and a realization of the significance of church membership. The course was written by the late Dr. W. M. Alexander. Helps for teachers will appear in the *Church School Magazine* at the same time. Sample copies of the *Adult Student* can be obtained by writing to L. H. Bugbee, Church School Publications, 810 Broadway, Nashville, Tennessee.